

The South African Outlook

[SEPTEMBER 1, 1944.]

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The South African Outlook

"Better health, cleaner homes and villages, happier families, sturdier children, better crops and stock, less malaria and parasites, pure water, more energizing food, literacy, recreation, good roads and education are all included in the Glad Tidings which Christ came to bring to mankind."

—J. Merle Davis in the *International Review of Missions*.

The War.

Developments in the war during August have been of an astounding nature. In France the Germans concentrated some 100,000 men against the end of the Front held by the British and Canadians. To provide this army they had drawn troops from all over France, leaving many parts almost denuded of defence. The Americans broke out, overran the Brest Peninsula and many portions of Northern France even to beyond Paris. While the Germans were dealing with this situation the British and Canadians struck and overwhelmed the massed German army, causing it to retreat and to suffer enormous losses. Thousands of German vehicles were jammed on the escape roads and provided an ideal target to the Allies' air force. Large numbers of German troops were trapped in the Falaise and other pockets, so that the retreat became a debacle. While these developments were taking place it was announced that the Allies had landed in Southern France. Soon Marseilles, Toulon and other great centres were in their hands and their forces were pushing up the Rhone Valley and in the east towards the Italian border. Another notable feature was that all over France the French Forces of the Interior developed concerted action against those occupying their country. Their master stroke was the liberation of Paris after four days stiff fighting. Throughout the world the cry resounded, "Paris is free," and General de Gaulle received a tumultuous welcome when he drove into the capital. As we write the allied forces are reported to be advancing towards Belgium and Germany on a two hundred mile front.

On the Italian front Florence has been liberated and other advances made. On the Russian fronts and particularly in the Balkans there have been momentous happenings. The Russians have been developing their drives into Esthonia, Latvia and Poland, while their advance into the heart of Rumania led the Rumanians to seek an armistice. Bulgaria is also professing a desire for neutrality and is inquiring as to the terms that would be imposed on her.

In the Far East the war against Japan pursues its victorious way. The Japanese have been thrown off Indian soil and the Allies are advancing in Burma. More successes have been gained among the Pacific Islands, and the mainland of Japan has been bombed more than once. There are not a few signs that Japanese leaders have awakened to the fact that danger threatens them and their people. Altogether August 1944 has seen more spectacular successes for the Allied Nations than any other month of the long five years.

Plain speaking to Farmers by the Minister of Native Affairs.

The Transvaal Agricultural Union on August 17 met to discuss Native labour on the farms. Addressing the conference, the Minister of Native Affairs, Major van der Byl, said that the present Government, like its predecessor, felt that, with the co-operation of farmers, much could be done to make conditions on the farms more attractive for Natives. "I urge you not to ask me to do impossible things, which would savour of conscripted labour, and the merest suggestion of which could only create bitterness in the heart of the Native, who is watching us as his trustee," Major van der Byl added. "If I were to agree to some of the suggestions put forward from all parts of the Union since I have been Minister, to force Natives to work, I would rightly be condemned, not only by my own people here in South Africa as a whole, but by the world outside, and in the end would fail." We are glad that the Minister has put the matter so succinctly. Many farmers treat their workers well and these seem to have little difficulty in obtaining the necessary labour. But others have not made the improvements that modern times demand and they are suffering for it, because of the more attractive conditions offered by industrial concerns. It will be good for South Africa if those who are backward find they must toe the line.

Old Age Pensions.

From this month onwards Africans in the Union become eligible for pensions in old age and invalidity. The rates are to be the same as those now paid to blind Natives, namely £12 a year in cities, £9 a year in towns, and £6 a year in rural areas. We rejoice in this advance in the social services of the country, in the relief it will bring to thousands, and in this recognition by Government that the citizens of the Union number ten million.

Food Yeast : no profiteering to be allowed.

The Government, states a *Mail* reporter, is determined that food yeast shall be a protected national asset on which profiteers and food speculators will be prevented from laying their hands. A commercial firm has offered to produce food yeast in the Union for sale to the public at 2s. 6d. a lb. The offer has been refused. The Industrial Development Corporation expects to be able to sell it at about sixpence a lb. In this connection the Report of the National Nutrition Council gives two illuminating examples of food profiteering. "... wheat germ, a food so valuable from the medical point of view, was retailed under a proprietary name at approximately 3/6 per lb., although it was available in large quantities in this country at about 2d. a lb.; ... fish liver oils which, at the time, were being retailed in this country at about 18/6 per million units of vitamin A, were available locally in very large amounts at a price of about 4d. per million units."

Native Education in Cape Province.

At the meeting of the Cape Advisory Board for Native Education held recently in East London, Mr. S. B. Hobson, the Chief Inspector of Native Education, gave some interesting figures regarding the progress of Native Education in the Cape Province. The total sum available in Cape Province for the current financial year is £820,167. This represents a very big advance. A great part of the increase, however, would have to be used in cost of living allowances to teachers. This item, which at first amounted to £12,000 only, now stands at £150,000. Another item of £25,000 would be spent on increments to teachers. Increments have been provided for all teachers to whom increments are due. As in the case of European and Coloured teachers annual increments are subject to satisfactory work, but only some thirty out of 5000 teachers have been withheld. There were 150 new salary grants. Of these 100 were used to relieve understaffing, while fifty were given to new schools. There were twenty-two additional secondary school grants, but owing to the dearth of qualified teachers not all of these had been taken up. Salary scales are now the same in all Provinces and sick leave provisions are now the same as in the case of European and Coloured teachers.

* * * *

Africans and Industrial Disputes.

According to the *Bantu World*, the Witwatersrand Church Council has expressed to the Minister of Justice its increasing concern at the "almost complete lack of machinery" for the settlement of industrial disputes arising among the African workers of South Africa, and, as a result, the tendency to deal with such disputes under a law of criminal procedure. "This feeling of concern was accentuated when, recently, 128 Africans were sentenced to ten days' imprisonment for going on strike, presumably under War Measure No. 145 of December, 1942," says the Council in a resolution sent to Dr. Colin Steyn. "In our submission, had these strikers been Europeans, arbitration would have been resorted to in the first instance—as indeed was the case more recently still in the fishermen's dispute—arbitration which is provided for in the abovementioned War Measure. We would point out that this summary method of dealing with African strikers settles nothing. The African people are merely embittered and further frustrated in their efforts towards better working conditions. We submit further, that such cases as the one referred to can easily be dealt with under the powers given to the Minister of Labour. In face of the present increasing unrest among the African people this kind of action will simply lay up for this country grave trouble ahead. As an official body representing a considerable section of Christian opinion in Johannesburg, we desire to register our protest against what we consider to be a grave injustice to African workers, and to appeal to the authorities for a more sympathetic and understanding treatment of these people who are seeking legal means of settling their disputes." The Council has also urged on the Minister that no new legislation be enacted making it possible for Africans to purchase European-manufactured beers, wines or spirituous liquors. Adequate facilities for the consumption of kaffir beer are already provided. "We are convinced that the desire to extend the markets for European liquor is motivated by selfish financial interest, and that such extension would be detrimental in the extreme to the moral and physical well-being of the African people," says a statement issued by the Council.

* * * *

Native Education in Southern Rhodesia.

During the past twenty years or so opinions, among Africans in particular, and others interested in general in Native Education, have been divided on the question of control in African Mission Schools. Some maintain that it is now the time for the Government to take control and administer directly such services

as Education, Health and Social Welfare generally; a few even go further and claim it is their right to have control over their own schools themselves, while others are more than satisfied to leave that control just where it is now—in the capable hands of the Missionaries, the originators and builders-up of the Mission Schools. Evidently, the same question has, of late, come to the fore in Southern Rhodesia; for the Prime Minister, Sir Godfrey Huggins, at the opening of the European Section of the Southern Rhodesian Missionary Conference, recently met together, answered it. "Whatever developments may take place in the future," said Sir Godfrey, as quoted by the *African Weekly* Salisbury, "I consider that it is in the best interests of the Africans of this Colony at the present stage of development and therefore in the present interests of the Colony itself, that the services of the Missionaries should be retained in the field of Native Education. The State owes them a debt of gratitude for their services. . . . in the present stage of African development they (the people who ask for Government control) must remember that no other agency has been more successful in interpreting to the uncivilised African the principles of Christian ethics, which were the foundation of a Christian civilisation. To eliminate this agency from African schools, especially at the present time, would be unwise." In speaking thus, we feel that Sir Godfrey Huggins is expressing the sentiments not only of those thinking persons who have the best wishes of the African at heart in Southern Rhodesia but also of those having similar sentiment and interests in the Union of South Africa. This policy of basing progress and responsibility on "the stage of development" of the African people: this policy of "hastening slowly" is seen to be the policy now being followed by the Education Authorities in the Cape Province when we consider the varying stages of control in existence there, e.g. some nine large newly formed high and secondary schools, and three or four large Primary schools for African pupils are all under the control of School Boards, and the remaining Mission Schools under the control of Missionaries, European and African. And among the latter a few are or have been outstanding—one, in particular, the late Rev. Y. Mbali,—was a proved business man and organiser, a leader of his people in Christ's way of life and a man held in great respect by European and African alike.

* * * *

Hygiene Training for Africans.

According to the *Children's Newspaper* Natives in British African territories as widely separated as Sierra Leone in the West, and Kenya in the East, are entering new courses for training as public health experts. At Bo, in Sierra Leone, a Sanitary Training School, under the Senior British Medical Officer, has been opened to give advanced training to the Sanitary Headmen of the Native Administrations of the protectorate. This is a purely local and civilian scheme. On the other hand, the sanitary training camp at Nairobi in Kenya is run by the Army, and its entrants are African soldier-volunteers whose homes are scattered widely throughout the British East African territories. The ordinary askari has always learned the elements of practical hygiene and sanitation as an essential part of the daily routine of Army life. The new sanitary trainees go a step further. At the Nairobi camp they study the principles of disinfection and disinfection, the best methods of collecting and disposing of refuse and the transmission of common infectious diseases and their proper preventive measures. The students showing special ability go on to study the prevention of such scourges as malaria, yellow fever, and plague; the best layout of camps; and the principles of meat-inspection and water purification. The course includes elementary dietetics. A special feature of the training is that the students should be able to improvise their equipment—fly-traps, ice-boxes, water-purifiers, and so on—from oil drums and other scrap materials. The Nairobi camp

given sanitary instruction to over 8000 students, European as well as African. Joshua, the first African to qualify as a Class sanitary assistant, is now sergeant-instructor. The sanitary training centres in Sierra Leone and Kenya—examples of what is going on elsewhere in British tropical Africa—at first seem to be working for two different purposes, one civilian and the other military. But after the war most of the Nairobi-trained askaris in East Africa, like the Headmen at Bo, will go back to their African homes with a new wisdom and experience. They will know how to advise and carry out health measures for the general good of their people.

* * * How to deal with Slums : Port Elizabeth's great example.

Below we reproduce the address delivered by Councillor A. Schauder, J.P. of Port Elizabeth to the Zionist Association Luncheon Club at Johannesburg on August 11, as reported by the *Standard Daily Mail*. To those who know something of the present situation in Johannesburg the plain words of Mr. Schauder will come as a startling reminder that there are other and better ways in Johannesburg's of dealing with slums and crime. Notwithstanding the overcrowding that exists in all Johannesburg's slums and locations, some two thousand families have been reduced to camping out all winter in erections composed mainly of sacking. There are no schools for more than half the children growing up in the locations. When the latest school at Woodlands was opened not long ago by the Anglican Church, in two or three days it was full and seven hundred children had to be turned away. The people are not allowed to build houses for themselves. They must wait till the municipality can see its way to do it. Though the Government has offered money upon the most favourable conditions, the City Council are waiting for better conditions still, which the Treasury has plainly said it would not grant. Port Elizabeth carried on on the old system of raising money from Government at $\frac{3}{4}$ per cent, was content to take a little on the business and has achieved a resounding success. Johannesburg has an annual income of some seven million pounds but cannot bear to lose a little on fulfilling its statutory duty of housing its African citizens.

* * *
"In our Native housing scheme we provide a two-roomed house at 3s. 6d. a week, or a three-roomed house at 4s. a week, with free water, a free stove and free medical attention and medicine," said Mr. A. Schauder, J.P., a Port Elizabeth City Councillor, addressing the Zionist Association luncheon club at the Carlton Hotel, Johannesburg. Electric light cost 1s. 6d. a month, and every house was separated from the next by a neat hedge. There was plenty of room for gardens, and each back-garden had its clothes-line. "There is your slum problem solved and the losses to the municipality are negligible," Mr. Schauder said. Mr. Schauder, who spoke on "Housing Achievements," explained how Port Elizabeth had triumphed over its slum problem. "I can safely say that Port Elizabeth is the first and only town in the Union where slums have been eliminated," he said. "We impose no restrictions on our Natives; there is no registration; we have no pass laws and no curfew, yet statistics prove that crime in Port Elizabeth is lower than in any other city in the Union. It is cheaper to have losses on building houses for your Natives and Coloureds than to have slums, where disease and misery can never be valued in terms of money." At first there had been many obstacles, but these were overcome and the Council had refused to pay so much as a penny compensation to the slum landlords. They began to build as many as 200 houses a month and the Natives were put into them as they became ready. Then the slum landlords' shacks were condemned. Now the Natives were as happy as they could ever be in their homes. Fifty-four acres had been set aside for future school

buildings. New Brighton already had four schools. "Remember that the slum-dweller is worth saving," Mr. Schauder said. "He will respond to good treatment. This sort of job can be done by every city without undue sacrifice. It is far more expensive to support slums than to build new houses."

* * * Important decision by the Johannesburg City Council.

At a meeting on August 22, as reported by *The Star*, the City Council of Johannesburg agreed "to appoint a subcommittee to consult with the Department of Labour, the master builders and the trade unions to secure their views and recommend a policy in regard to vocational training and local industries for Natives, including the building of houses in locations by Native skilled labour at a lower wage than that paid to European artisans." We earnestly hope that this new policy will be pushed through without unnecessary delay and that no obstacles will be put in its way by any of the bodies now to be consulted. The housing situation at Johannesburg as regards Africans is now, and has for some time been, nothing less than a scandal and a disgrace to a great and rich city.

* * * No Colour Bar in the Nursing Profession.

Mrs. M. Ballinger, M.P., contributes to *Umteli* an interesting account of the meeting which took place at Pietermaritzburg in July of the Central Governing Board of the South African Trained Nurses Association. "Its business," writes Mrs. Ballinger, "was to bridge the gap between the termination of the Association, which is a private association registered under the Companies Act and consisting of Europeans only, and the initiation of the new Nursing Association created by the recently passed Nursing Act, which will be a statutory association consisting of all trained nurses." At the meeting the Organising Secretary of the Trained Nurses Association, Mrs. Cribb "pointed out that whereas in the past, the Bantu nurses had been organised in a separate Bantu Nurses Association, in future the Bantu nurse and the Coloured nurse, the Indian nurse and the European nurse would all belong to one Association. They would alike automatically be members of the branches of the Association which are provided for in the Act and separate deliberations of European members and Bantu or any other non-European members would only be possible by full mutual agreement. In other words, the Branches of the new Association will legally consist of all trained nurses in the area for which the Branch functions, irrespective of race or colour."

* * *
"No doubt," continues Mrs. Ballinger, "there were nurses at the Conference, and there will be more nurses throughout the length and breadth of the country, who will not welcome working on Branches of the new Association with non-Europeans, and there will be difficulties to meet in this regard as the Association begins to get under way; but the striking feature of this meeting of all the leaders of the nursing profession was that marked sympathy towards, and sense of unity with, the non-European nurse, which was responsible for the Nursing Bill having been introduced and passed without any colour bar."

* * *
"It is good hearing," concludes Mrs. Ballinger, "that recently the Pretoria non-European Hospital appointed two Bantu Sisters to its staff. . . . There is reason to believe that the non-European Hospital at Johannesburg is likely soon to follow the example set by Pretoria." As Mrs. Ballinger indicates, there have been African Sisters in the leading mission hospitals for quite a number of years, where they have done excellent work. Others have been Sisters-in-charge of small hospitals.

Mass Education in Africa : A Strange Anomaly.

In the Colonial Office's remarkable publication *Mass Education in African Society* there is a generous tribute to advance made in South Africa "where linguistic research and the training of African authorship at the School of Bantu Studies in Johannesburg has been closely allied with facilities for printing and publishing vernacular books and periodicals at such centres as Lovedale and Morija." Yet in the same publication there is an Appendix giving the titles of books and other reading matter suitable for Literacy Campaigns in Africa. The titles number between two hundred and three hundred. *And not one book published by an African mission press is included.* The list of titles was reprinted with amplifications from "Books for Africa" for January, 1943, the quarterly bulletin of the International Committee on Christian Literature for Africa. We leave our readers to note that a missionary body, no other than the International Committee on Christian Literature for Africa, treats in this way as non-existent the large number of books, in English and the vernacular, published by mission presses in Africa—books which perhaps more than any other means have reduced illiteracy in African society throughout generations of missionary endeavour.

Mount Coke Hospital.

The report for the year ended 30th June shows a remarkable increase in the work of this Native Hospital. Over 5000 out-patients attended at the Hospital and more than 3000 were seen at Clinics. Another 3000 were attended by the three District Nurses, supervised by the Hospital. Superstition still prevents many patients obtaining the benefits of scientific medical attention yet witchdoctors have come for treatment. Fifteen Native probationer nurses are being trained for the Medical Council examination, two of whom have passed their final examination. The staff has not been increased and a further strain comes from a deficit of £546 in the finances.

The New High Commissioner.

The Hon. Sir Evelyn Baring, K.C.M.G. the Governor of Southern Rhodesia, has been appointed to succeed Lord Harlech as High Commissioner for the United Kingdom in the Union. It is noteworthy that from 1929 till 1934 he was Secretary to Sir Kurma Reddi, who was then Agent-General for the Indian Government in the Union, and so made close acquaintance with South Africa and its problems. Sir Evelyn is a son of Lord Cromer, one of the Empire's great administrators. His wife is the elder daughter of the fifth Earl Grey. The appointment of one who has an intimate acquaintance with the Union of South Africa and with Southern Rhodesia and who has shown outstanding personal qualities is widely welcomed.

The late Rev. A. A. Hoadley.

Many throughout South Africa learned with deep regret of the death on 16th August of the Rev. A. A. Hoadley, who for twenty-six years was Warden of St. John's College, Umtata. For a year or two he had been in indifferent health, and so in December last relinquished the arduous post of Warden of St. John's in order to become priest-in-charge in the Transkeian town of Butterworth. Mr. Hoadley was identified with the Transkei for almost the whole of his life. His early years were spent at St. Mark's. He was educated in South Africa and at Keble College, Oxford, where he won his Rugby Blue. After a period of service in Tsomo, he was appointed, in 1917, to be Warden of St. John's. His years in Umtata were marked by much public service, as a member of various public bodies and for a time as Mayor of the town. Among missionaries of all denominations he was held in much esteem. To his widow and family we offer deep sympathy.

Death of Dr. James Moffatt.

The English "vernacular" translation of both the New and the Old Testament forms a fitting monument to the great Christian soul and lovable human scholar, whose earthly life, we regret to announce, is now completed. A keen, comprehensive and orderly mind added to a vast knowledge and love for good literature in many languages, gave him a rich mine from which he gathered bright jewels to adorn the language of that Bible which he opened up to many. His consecrated talents revealed new truths lying concealed under the archaic expressions of the Authorised and Revised versions. He breathed reality and life into cold print. For many readers the doctrinal parts of the Pauline Epistles became new and interesting treatises which made "understanding of the common people" in the twentieth century. His other contributions to Theological and Literary fields would gain him a niche in the temple of fame and serve to show the industry of this remarkable scholar. Modest, even shy in manner, he had the truly great man's gift of approachableness. His full life and monumental works are an inspiration to all who have been privileged to work with him. Being dead he speaks to men to realize what he himself regarded as the main theme of his preaching, "The Divine Humanity of Jesus in its warmth and reality."

The Rev. Dr. William Gavin.

This month will see the close of a remarkable period of missionary service, performed with great devotion and success but with singular lack of ostentation. In 1897, after a distinguished academic career, the Rev. William Gavin, M.A. was ordained for service in the South African Field under the Free Church of Scotland. Arriving in this country he was soon at work in what is now the Rainy Mission near Umtata. For well-nigh fifty years he has continued in the same charge and seen his congregation grow and his work constantly expand. As a leader of the Presbytery, in the General Assembly of the Bantu Presbyterian Church, of which he was Moderator in 1932 and again in 1933 and in the Mission Council of the Church of Scotland he has had an acknowledged place. The University of St. Andrews conferred on him the degree of Doctor of Divinity in 1934. In all Dr. Gavin's work he has been ably assisted by his wife, daughter of the late Rev. J. M. Auld of Columba, Kentani. A special service of thanksgiving is to be held at Rainy Mission on 10th September. On the same day, Dr. Gavin's successor, Rev. G. Lowson Watt, is to be received by the congregation.

Britain's Partnership with Colonial Peoples.

Col. Oliver Stanley, Secretary of State for the Colonies, in a speech at Leeds which inaugurated a series of meetings to be held in Yorkshire and addressed by speakers with first-hand knowledge of the Colonies, under the auspices of the Ministry of Information, said: "British Colonial policy had been described as a sort of trusteeship. But now, instead of trusteeship, we preferred to talk of partnership towards the Colonial Empire, to enable it to develop on three simultaneous lines of advancement—political, social and economic. Politically, our aim is gradually to bring the Colonies to a position of self-government within the British Empire."

An Apology.

We much regret to find that the article "How the Seeds of Poverty were Sown in South Africa" by L. D. Mangisa published in our last issue is a reprint of a portion of Dr. E. J. J. article "The Wealth of our Nation" published in *Libertas* in December 1941, pages 34 to 47. We regret that we were unaware of its source and that in all good faith we published it as an original contribution by our correspondent. We therefore tender apologies to Dr. Joki and to *Libertas*.

Christian Councils in Southern Africa

It is everywhere taken for granted that the role of Africa in the post-war world will be a highly important one. Missionary agencies are not blind to the swift changes in missionary policy which this will render necessary when combined with the rapid closing-up of communications between north and south and east and west which recent years have seen. The International Missionary Council plans the grouping of present and future Christian Councils in Regional Councils covering areas which have common conditions and problems. The Southern part of the continent is preparing for this development. Christian Councils which unite many Churches and Missions in fellowship will provide them with a common programme and a single purpose are coming into being in a number of territories to the north and east of the Union.

Southern Rhodesia is considering a draft constitution for a Christian Council which follows in broad outline that of the Council within the Union. It is probable that the General Missionary Conference will continue to serve purely missionary interests; but the new body will widen very much the field of co-operation. In Northern Rhodesia the Missionary Conference is to give place to a Christian Council which will probably hold its first meeting next year. An Interim Committee is, among other duties, preparing the way for participation in a Regional Council. Both Southern and Northern Rhodesia are desired to be associated in the larger organisation with the Christian Council of South Africa.

The Christian Council of Nyasaland has been in existence for some time. It will meet shortly to consider the question of a Regional Council. Probably proximity to Tanganyika, whose conditions and problems are similar to its own, will bring the two territories together in any grouping that may take place. At the same time Nyasaland desires to maintain close contacts with Councils further south. We in the Union also enjoy helpful internal relations with the new Christian Council of Kenya, the Conseil Protestant du Congo, and the Aliança Evangelica de Angola. On the eastern borders of the Union, the missionary forces of Portuguese East Africa are considering proposals to place their Inter-Missionary Association with a Christian Council of Mozambique. Although the question of relations with other territories has not been discussed, there is a strong desire that if the new body is formed it shall be associated with the Christian Council of South Africa in a Regional Council.

The great mission fields of West Africa, once so remote from the Union, have now many ties with the south. Overland communications have been so greatly improved that numbers of West African missionaries, precluded by the dangers of sea travel from taking furlough in Europe, have recently visited South Africa, to the great advancement of fellowship and mutual understanding. Much discussion of common problems and much pooling of experience has taken place. West Africa is moving in the direction of strengthening co-operative enterprise within its vast areas, and is keenly interested in plans for an African Conference of Missions.

Meanwhile within the Union the preparatory work necessary for these wider consultations is quietly going forward. Theiskei Missionary Council, the Transkeian Missionary Conference, the Natal Missionary Conference and the Transvaal Missionary Association have each undertaken in their respective areas to survey the general situation with respect to present resources and future needs. The results of these provincial surveys will be collated by a committee of the Christian Council, which will thus be in a position to represent the situation in South Africa when a Regional Council meets.

At the same time the South African Council is facing the challenge which its own growth has created and which is indicated in the July number of *The Christian Council Quarterly*. The interest of the European Churches in missionary work grows steadily. Here and there in the larger centres the Churches have come together in Christian Council Auxiliaries to set the spirit of the Council at work in their own areas and to apply its principles to the study of local conditions. We are presented with the opportunity of interpreting one to another the various racial groups within the Church, not by weakening in the slightest degree the missionary accent, but by strengthening the growing interest of European Christians in the wider tasks of the Churches in South Africa. It is felt by many that no task could be more important than this, and that any widening of the basis of the Council's work which the times demand should be considered without delay.

E.W.G.

Glenvar Bible School.

Under the Auspices of the
AFRICA EVANGELISTIC BAND.

Open to all preparing for Christian work.

Bible Study: Lectures are given by visiting ministers and members of the staff.

"The Bible is a treasury of truths, the most interesting, the most profound the most absolutely important that can engage the thought of man."

Devotional: Times are set apart for private and united prayer.

"God has mortgaged Himself and given Himself into the hands of the man who knows how to wield the weapon of prayer."
Dr. A. McIntyre.

Practical: Students take part in Coloured meetings, European and Children's gatherings, open-air work and visitings:—

"Engaged in the most fascinating of all pursuits—the winning of men and women from death to life, from sin to the Saviour."
Andrew Stewart.

Home-Life: First hand experience is gained in the art of living together. The spiritual and temporal welfare of each is made a matter of care and prayer.

"I am increasingly assured that this method of training is most needed in the Mission Field, and everywhere else too. The people are great critics and inspectors of missionaries' lives, so that, at least, in this land, one's actions speak louder than one's words."

Missionary in Japan.

Full particulars from Miss M. Bazeley or Mr. L. Sheasby, Glenvar, Kenilworth, Cape Town.

"The Table of Holy Communion is the test of the catholicity of any community of Christians. It is not the Table of you or me, or those whose opinions we dominate, or whose narrow loyalties we claim. It is the Table of the Lord; and we have not the choice of the guests of His love. We cannot know nor can we guess what secret transaction has taken place between them and Him."

—Lauchlan Maclean Watt, D.D., LL.D.

A Note on the Five-Year Post-War Development Plans of the Bechuanaland Protectorate—Part II

AGRICULTURE, VETERINARY AND FORESTRY

The Agricultural and Veterinary policy to be aimed at falls naturally under three heads:

- A. The preservation of the country by:—
 - i. anti-erosion measures, and
 - ii. maintenance and improvement of soil fertility.
- B. The preservation of life and the improvement and maintenance of the health of the people by:—
 - i. improving the quantity, variety, quality and distribution of essential foods. This implies the general improvement in crop production and the use of more vegetables, fruit and animal products;
 - ii. increasing the purchasing power of the people so that they can secure the other necessities of life which they cannot provide themselves.
- C. The provision of cash for the discharge of their obligations to the State by the people and for the provision of the amenities of life by:—
 - i. developing those branches of farming well-suited to the Protectorate and likely to give the greatest monetary return to the producer over a number of years;
 - ii. encouraging and developing industries founded on such products as the country can produce, and for which there is a market.

Plans have been drawn up for carrying out anti-soil erosion measures, the prevention of the concentration of stock near existing waters, the development of further waters by means of stock dams, irrigation dams, boreholes, wells, deep-water reservoirs and weirs, all of which will lead to the dispersion of the stock over wider areas and make possible some form of pastoral management. Experiments will also be carried out in regard to the maintenance and improvement of soil fertility by the establishment of belts of trees, to act as wind-breaks, and cross strips, etc. in the fields. The prevention of shifting cultivation, the utilisation of manure, and the production of food and cash crops under dam irrigation and possibly a modified form of basin or storm-water irrigation are also provided for.

Spineless cactus will be planted in all the settled areas to provide food for the stock in years of drought, and arrangements are being made for the erection of further grain tanks and the provision of suitable transport for the conservation and distribution of the grain which is grown.

The Livestock Improvement Centres will be multiplied and improved so that sound breeding stock may become available and the fundamental principles of livestock management demonstrated. Provision has been made for both Veterinary and Agricultural Research Officers to extend investigations into nutritional and breeding matters, types of crops to be grown and the best methods to employ, etc.

The Agricultural Department in the past has been very understaffed and it is surprising that it has achieved the results which are to-day slowly becoming apparent. They have had to break down the conservatism of the Tribesmen and cover large tracts of country with inadequate means. It is proposed to increase the staff of both the Agricultural and Veterinary Departments by the addition of European officers and suitably qualified Africans. With closer supervision and instruction in the fields and through the schools it should be possible to educate the people in better methods of farming.

Provision is also made in the post-war plans for assistance towards the construction of dipping tanks, and free universal inoculation for quarter evil, contagious abortion and anthrax,

which annually account for large numbers of stock. It is hoped also to develop certain local industries such as tanning, furniture making, waggon making, turnery, etc. A timber survey carried out with funds provided by the Colonial Development Fund in 1936 showed that the Protectorate possesses valuable timber trees for these purposes.

The first instalment of these plans has already been approved by the Colonial Development and Welfare Fund and £9,000 has been made available for the purpose of carrying out immediate anti-erosion and basin irrigation experiments, the establishment of spineless cactus nurseries, the employment of a Veterinary Research Officer, and the investigation of the possibilities of developing certain local industries. Funds have also been approved for the erection of many more cement-brick grain tanks to assist in the conservation and distribution of grain.

Finally, provision has been made for the development of what are to-day called "Tribal Lands" but were started at the beginning of the war as "War Lands" with the object of increasing the production of food in order to help the war effort. The organisation of these lands has, with the advice of a strong committee consisting of European officers and African representatives, now been placed on a better basis. They will be worked tribally under supervision by the staff of the Agricultural Department which it is now possible to increase through the generosity of the Colonial Development and Welfare Fund. The lands should produce a large quantity of grain and they will serve as a valuable demonstration to the surrounding African farmers.

Last year below the two dams at Kanye and Mogobane were inaugurated schemes of cultivation under irrigation. Valuable crops have already been reaped and the feasibility of such schemes in the Protectorate demonstrated. It is not unlikely that the water survey party to which reference has been made above will discover other suitable sites for major schemes such as these which, if multiplied to any extent, will have a profound effect on the production of the country.

Chobe. The possibilities of cultivation under irrigation in the north-western corner of the Chobe area were pointed out by Dr. A. L. du Toit, Senior Geologist to the Union of South Africa, in 1925. It is known that water can be led from the Chobe River, and, possibly, even the Okavango River on to the Mababe Flats where many thousands of acres might be put under irrigation. If this proves possible the potentialities of this area to provide food for the Protectorate and to produce revenue are immense. A reconnaissance will be carried out in May this year by suitable members of Government and thereafter it is likely that an application will be prepared for funds for a more detailed survey of the area. Should the latter prove that such a scheme is possible further assistance will be sought to carry it out. It is likely that maize, wheat and possibly even rice can be grown in this area.

MEDICAL

As already stated there are at present small Government hospitals in the Protectorate at three of the main centres of population. There are in addition five Mission hospitals, four of which receive subsidies from Government, but all the hospitals are small and the population is so scattered that large sections of the people do not get medical treatment. Up to the present all that it has been possible to do is to afford treatment for specific diseases to limited numbers of the population. After the war a complete re-orientation of the medical policy is visualised under which greater emphasis will be placed on preventative medicine rather than curative, although the facilities for the latter will be

greatly improved. Accordingly it is planned that the three existing hospitals shall be increased in size, a further central hospital established, and during the first five years twenty health centres will be established in various parts of the Protectorate. These centres will be staffed by an African Health Assistant, who will be in charge, two qualified African Nurses and a Sanitary Inspector, and they will work as a team together with the personnel of the Agricultural and Veterinary Departments in the district where they are stationed, not only at the centre itself but in the surrounding villages. It is proposed also that at each of these centres half-a-dozen beds should be provided for maternity cases and serious cases awaiting removal to hospital. Hospitals will be provided with ambulances which will be utilised, *inter alia*, for bringing cases from the Health Centres to the hospitals. It is proposed also to increase the number of medical officers, to appoint a Medical Officer of Health, a school dental surgeon, European Health Inspectors (to be replaceable in course of time by Africans) and a Research Officer to investigate nutritional and other matters.

The training of African personnel as doctors, health assistants, sanitary inspectors, etc., owing to the absence of facilities in the Protectorate, will be undertaken at institutions in the Union and elsewhere and bursaries for this are provided. Similarly African nurses will be trained in the first instance in the Union, or Maseru, Basutoland, but, as the medical services in the Protectorate develop, such training will be undertaken locally.

There is an acute shortage of African nurses, and in the first instance therefore only one of the nurses stationed at each Health Centre will have General and Midwifery certificates. The second nurse will for some years have the Midwifery certificate only and it is hoped that it will be possible within a relatively short time to start training midwives in the Protectorate. An application has been prepared for submission to the Committee of the Colonial Development and Welfare Fund for a grant to build a maternity hospital immediately at Serowe for this purpose as well as to accommodate the increasing number of maternity cases, at present attended to by a European Hospital Sister who is running a maternity home successfully under somewhat primitive conditions at Serowe.

The problem of nutrition is a real and urgent one in the Protectorate and it requires a considerable amount of investigation. With the establishment of the irrigation scheme at the Bathoen Dam it was decided last year to grow vegetables there and start a nutrition experiment amongst the 1200 children attending school at Kanye. A programme was drawn up covering a period of two years and recently Colonial Development and Welfare Funds amounting to over £7,000 have been approved to carry out this experiment. It is hoped that the data obtained will be applicable to all areas throughout the Protectorate.

Bilharzia, malaria, tuberculosis and helminthic complaints all require attention which it will be possible to give them when the staff of the Department is increased.

In the Ngamiland and Chobe District in the north-west of the Protectorate there has been a serious extension of the tsetse fly in the course of the last twenty years. A periodic flare up of sleeping sickness and the invasion of grazing lands by nagana have made urgent action imperative. Accordingly a sum of £90,000 covering a period of five years was recently approved by the Colonial Development and Welfare Fund for the purpose of combating the fly and reclaiming country lost to it.

COMMUNICATIONS

As already stated problems of administration have in the past been seriously handicapped by lack of adequate means of communication. In a vast country like the Protectorate it is clear that effective administration can only be achieved if communications are improved. The problem is complicated by the fact

that the seat of Government is outside the borders of the Territory. The first step to take is to provide an adequate air service. Fortunately there are landing grounds at most of the big centres in the Protectorate and these can be improved at relatively low cost.

Before the war, with the substantial grant given by the Colonial Development and Welfare Fund, low level bridges were constructed across many of the rivers, and main roads were improved into all-weather roads. Much, however, remains to be done: the feeder roads connecting the capitals of the principal Reserves with the main trunk road need considerable improvement, a good road from the east of the Protectorate (probably Francistown) to Ngamiland and subsidiary roads for district administration are also badly needed. A programme of road development, in order of priority, has been drawn up and it is hoped in the first five years to make substantial progress in carrying out improvements.

In 1936 wireless transmitting and receiving stations were established, with funds provided by the Colonial Development Fund, at Mafeking, Maun, Tsabon, Ghanzi and Gaberones. The Witwatersrand Native Labour Association have established stations of their own at Francistown, Kazungula and Molembo. This network of wireless stations has proved invaluable in the conduct of public business. But centres like Kanye and Molepolole are still cut off and it is hoped to provide them either with a land line or with wireless sets.

Reference has already been made to the possibilities of developing the north-eastern corner of the Chobe area under irrigation. If, after a careful survey, this scheme appears to be practicable it is likely that a light railway connecting that area with the Zambesi and the Rhodesia Railways will be needed.

TRANSPORT AND PUBLIC WORKS DEPARTMENT STAFF

It will be clear from what has already been said that in order to maintain suitable transport for Government use in the Protectorate it is essential that an adequate transport section of the Public Works Department should be established. When it is remembered that with the better road—and railway—facilities which exist in the Union it would be easier for the Director of Public Works stationed in Mafeking to build, say, a hospital at Maseru in Basutoland than at Serowe in Bechuanaland, or to erect a house in Swaziland than in the upper part of the Francistown District, it will be realised how important it is to have adequate transport facilities in the Protectorate. At present the small and efficient Government garage and workshop in charge of one mechanic, started thirteen years ago at Gaberones, cannot hope to keep the vehicles which are required for Government work in running order nor is there a sufficient number of these. Accordingly an application has recently been prepared and submitted to the Colonial Development and Welfare Fund Committee to enlarge the workshops, increase the maintenance staff and provide additional motor vehicles at a total cost of over £56,000.

Surveyors. The map of the Protectorate is only a sketch map and a very poor one. There is no plan in existence of a single Government station in the Protectorate, there are no contour surveys, no district boundaries have been accurately surveyed, etc. The preparation of schemes for development have been constantly hampered by the lack of reliable maps. Accurate topographical information is essential not only for post-war development but for the preparation of any detailed plans. In view of this, an application has gone forward to the Colonial Development and Welfare Committee for funds to engage two surveyors immediately, one to make land surveys and the other for surveys in connexion with roads, townships, bridges, etc. The expenditure involved will amount to £22,332 over a period of five years. It seems clear that later on it will be necessary to

increase this team and probably to carry out an aerial survey of the Protectorate.

HOUSING

Although it is not now necessary in the Protectorate for European officials to occupy stables, it must not be supposed that their housing is generally satisfactory. Many dwellings are old and badly designed for a tropical country, and office accommodation is inadequate. Housing for African officials is non-existent, nor is it possible in many centres for them to make suitable arrangements for their own accommodation. It seems clear, therefore, that an extensive programme of building will have to be undertaken as soon as possible. Particulars of the requirements as to European and African housing have been obtained and priority lists are being prepared as a preliminary to submitting an application for financial assistance.

POLICE

There is a very efficient Police Force in the Protectorate consisting of European and African personnel, but with the rapid advance which has been made by the Tribal Authorities in recent years, as evidenced by their Tribal Treasuries, Native Court Livestock Improvement Committees and School Committees the time is not far distant when the almost non-existent police forces of the various Tribal Authorities should be strengthened and the Protectorate Police Force correspondingly reduced. Already certain of the more progressive Native Authorities are increasing their forces and arrangements will be made for the instruction of the men at the Central Police Depot at Gaborone.

The necessity for providing the central Police Force with various and portable wireless sets is also receiving consideration.

A Great Book

“THREE RUSSIAN PROPHETS”

Described by R. H. W. Shepherd, D.Litt.

WE have come on a really great book.* In these days when interest in Russia is so intense and books are pouring from the press about the land and its people, we trust that many will read this one. And not only read it, but master it. We would say of it what an eminent Scottish divine used to say to us concerning some master volume, “If need be, sell your bed and buy it.” Not that we promise a sleeping-draught of merely beautiful pages. The English of the volume is beautiful, but the viewpoint and the ideas are often profoundly disturbing—as disturbing as the New Testament when freshly read. To the latter volume in various respects it is akin.

The three prophets are Alexei Khomiakov (1804-1860), Feodor Dostoevsky (1821-1881), and Vladimir Soloviev (1853-1900). The author who describes their careers, their thoughts and their achievements, is a Russian, who has obviously great sources of knowledge and the power of critical thought.

In an opening chapter on “Russia and the Changing West” it is contended that for the last 400 years Western Europe and its offshoot in Northern America have imposed liberal humanistic culture upon contemporary mankind. For the last 400 years Europe, economically and spiritually, has ruled the globe. But now the self-confident and enterprising spirit of the West stands at a loss. The lands it dominates are beset with war and unrest. The root of the trouble, our author contends, lies in the faulty notion of man held in the West and spread with its arms and wares. European culture has been shaped by the belief that man is a rational and free being, whose needs and wishes can and should mould the world. The origin of this conviction lies deep in the Christian faith. Man as a child of God may become the friend and fellow-worker of the Maker of all things. This belief, which set Christians free from the paralysing fascination of Fate and Chance, lent them new energy and courage. But the elements from which it was woven have been torn apart and used to destroy one another. Now original sin, which makes man's achievements provisional and precarious, is forgotten. God, once man's goal and guide, ground of his being and source of his power, has shrunk to “the Spirit of Man”—his better self. Man finds himself alone, persuaded now that his abilities are all the grace, his own devices all the bliss, that he can hope for or requires.

Thus in Europe was born the new, emancipated man, master of his own destiny. In time God was thought of as far away; indeed as one who might be patronized. He could still be useful

and might be respected, if He would learn to keep His place. God stoked the fires but man was at the wheel. With the nineteenth century the development of the natural sciences finally made God superfluous and seemed to promise man the succession to the office of Providence, if not of Creator. But the very discoveries that banished God at the same time sapped man's belief in his own rationality and freedom. Western man saw himself as an animal, distinguished only by the ingenuity with which he resisted the blind hostility of Nature, and the sensitivity which made his recognition of the ultimate futility of his efforts torture to him.

Economics and psychology completed the process of disenchantment. Karl Marx and Sigmund Freud between them, through their popularisers, have coloured the imagination of twentieth-century Europe, and left a picture of man from which the last traces of the image of God in human freedom and rationality have disappeared. Fate and Chance rise again in the shape of economic materialism and psychological determinism. The rational forms of public and private life, politics, philosophy, art, love, virtue and religion seem only illusive shadows cast by the blind movements of dark, subhuman forces.

No wonder Western man shows a loss of nerve, and looks incapable of holding the conquests he had won in the strength of his former belief in himself and his own powers. Talk of a civilising mission rings hollow in his ears, and nation after nation has despaired of ordering its own life by rational debate, and resigned itself to the despotism of a dictatorship which promised at least to hold the herd together in the struggle for pasture grounds.

But the whole of the West is still far from accepting the message of these prophets of pessimism, and energetic voices have been raised to contradict it. Western man is impotent, it is claimed, merely because he has bemused himself with errors, not because his stock is dying and his original faith proved false.

The tutelage of the rest of the world to Western Europe is ended. Various other races and cultures have been brought to self-awareness and maturity in a hard school, and it is only in free collaboration with them that now the West can hope effectively to relearn the purpose of man in the world, and of men in community. The economic interdependence which the West has imposed upon mankind demands a political unification to correspond with it; and that in its turn can only be a worldwide tyranny if it is not the natural expression of a spiritual and cultural unity.

The Western nations are no longer specifically Christian.

* *Three Russian Prophets*, by Nicolas Zernov. (Student Christian Movement Press: 8/6d.)

The other nations are not Christian yet. There remains, under the veneer of Westernized civilisation, a great diversity of cultures governed by the various religious backgrounds of Latin, Orthodox and Protestant Christianity, of Judaism, Islam and Hinduism. A free association of peoples with such different traditions and such uniform needs demands such mutual trust, forbearance and consideration as only a freely accepted common belief can supply. Where can such a belief be found? It is the great question of the time: and the answer which Russian experience and reflection would suggest to it is worthy of attention.

For Russia is not, like Germany, France or Italy a national state. It is a cultural unity embracing a number of different races and nations. Yet its cohesion has always depended on the common outlook upon life of the dominant majority, the Russians proper; and that in its turn has been shaped by one factor above all, Orthodox Christianity. This was the form of the old Russia: and the old Russia is the foundation of the new. Russia is a unity much more akin to India, China or Islam than to a modern European national state. Like India and China, it is a culture of peasant communities. Like Islam, it does not recognise state barriers and asserts the brotherhood and equality of all the faithful.

In Europe, geography dictated the boundaries of the cultural units, and provided for a diversity within it. The Graeco-Roman sources of European religion and polity ensured that this original diversity would be preserved and accentuated. Europe has remained a Balance of Powers, and the typical European polity is a balance of interests like that network of city-states and colonies which constituted the Roman Empire. Russia, lacking internal frontiers, and ignoring the analytic and particularising tendencies of Graeco-Roman thought and jurisprudence, has remained a much more fluid entity. The Western mind has been pre-occupied with drawing boundaries, the Russian mind with looking for the core of things.

The field and the instruments of investigation have been different too. The field of investigation which the Russians have made their own has been that of the twin problems of personal integrity and of the relation between the individual and the community. The instruments which by preference they have employed have been the plastic arts, fiction, and the ritual of common daily life, all notably more intuitive than intellectual, more communal than individual. The Russians have sought truth and righteousness rather in "living life" than in codes or concepts. The greatest achievements of Russian culture were a deep understanding of man and the longing for a righteous social order.

The importance of these distinctions is that Russian culture, Christian but not European, is the providential mediator and interpreter between the two worlds of Europe and Asia on whose mutual understanding, sympathy and collaboration the peaceful future of the globe depends. Is it too much to hope that both Europe and Russia, after the experiences of the last twenty-five years, are in sufficiently chastened mood to listen to, and learn from, one another? But it is necessary to recognise that the obstacles are great.

There remain from the isolation and the betrayals of the past some actual hostility, much vague suspicion, and an enormous amount of sheer bewilderment. The conduct and character of the Russians often seem to present to a Western mind a bundle of contradictions. They are devout to the edge of superstition, and godless to the point of persecution; introspective and visionary, hard-headed and capable; anarchical and servile; much enduring and violent.

The clue to these puzzles is Russian history; and Russian history will be misunderstood so long as Russian Christianity is

ignored. Western Europeans have long remained culpably ignorant of Russian background, whilst Westernised Russians despised and misinterpreted their own Orthodox Church. There is no excuse for either class to-day.

There are many similarities but also many contrasts between the Russian and the Western mind, for Russian culture is a genuine mixture of the Asiatic and European traditions. Many of its characteristics are common to all Oriental races, but its emphasis on the value of personality and its social activism are typical of the Christian outlook. Russia is a meeting-place between Europe and Asia, and there both can feel at home and contribute in equality to the growth of its civilisation.

During the past century several Russian Christian writers have been at work trying to specify the culture and the mission of Russia by the easiest and most obvious method, that of comparison and contrast with the culture and destiny of Western Christendom. It is the purpose of *Three Russian Prophets* to introduce Western readers—and other readers—to the thought on this theme of three of the greatest of such writers, Khomiakov, Dostoevsky and Soloviev. Their upbringing, circumstances and temperament were strikingly different. The first was an amateur publicist, the second a professional novelist and journalist, the third an academic philosopher. Yet their thought shows an impressive convergence and development. Khomiakov was the first to disclose the individuality and greatness of Russian Christianity to the mind of educated modern Western man, and he did so almost solely by way of contrast and contradiction. Dostoevsky felt and conveyed with almost equal force the attraction and repulsion of godless Europe for believing Russia. Soloviev pointed the way to the reconciliation of Eastern and Western Christendom, of science and revelation.

All three saw so deeply into the realities of their own day and of the past that much of what they had to say was verified only in our own time. They saw the storm that was coming. What they declared was in form an interpretation of Russia, but in substance an interpretation of man. That is the most valuable lesson Europe has to learn from the Russian Christian tradition.

The richness and the originality of the interpretation the three prophets made we leave our readers to discover by immersing themselves in the book itself. From the thought-provoking nature of the opening section of the volume, which we have given largely in its own words, its quality may be discerned.

In a second article we hope to deal with certain aspects of the writers' thought and especially its prophetic quality.

The way in which the Church of Christ fulfils its great service of breathing its own life and spirit—or rather the Life and Spirit of the Lord—into the world at large is by sending forth men strong in that Spirit to do the world's work. And this is the Church's never-dying task, to train men spiritually, to stimulate and strengthen them through the grace of God to lay aside vulgar pride and personal ambition and worldly greed, to inspire them with lofty aims and a great disregard of self, and so to fill the places in the great workshop of the world with true and faithful servants of God and of their fellow-men. Why should anyone ask more of the Church of Christ by way of contribution to the solving of the difficulties of the world than that? If the Church could do that which it is her essential aim to do, namely send such men into all the spheres of the world's life, trade and commerce, education, literature and art, politics and what-not, so that in them all the workers should be working in the Christian spirit, seeking not their own but bent on the common good, she might rest satisfied that she had done her part and that the rest would be almost easy.

—Principal Alexander Martin.

The Making of a Chief

IT seems many years ago that the chiefs and headmen of those somewhat conservative people the Swangonis came to visit our Institution. There were a number of them and I well remember their visit for it coincided with that of General Botha, then Prime Minister of the Union of South Africa. In our surroundings they were quiet and dignified men: the quietness I suppose was due to the strangeness of the surroundings but their dignified deportment was natural to them, for chiefs and rulers are usually so the world over. Their clothes were mostly of Victorian black but in this they were not singular, for many Europeans, including General Botha, wore frock coats and tall hats on this occasion. So did some of my African workmen. I considered myself fortunate at the time in being unable to afford such expensive garments and more fortunately still the things went out of fashion before I could afford to buy them.

The ruling chiefs of Swangoniland had come on what was for them an important mission, this being to see if our Institution was a suitable place for the further education of their young paramount chief, who was then a lad of about eighteen. The definition "ruling chiefs" requires some qualification for on their return home they had to report to the queen-mother, who I am sure made the final decision in this as she did in many other tribal affairs. The lad's father had died some years previously.

There were only two Swangonis in our Institution at this time and as both were youngsters in my employ I was drawn into the party of chiefs—so much so that I cannot to-day claim that I ever met General Botha. The chiefs must have reported favourably to the queen-mother for later young Chief Sibona came to us. Nor did he come alone for about twenty other young Swangonis came with him. My two Swangonis were naturally elated at this accretion of strength to their numbers and as both were lads of qualities they soon became, after the chief, the natural leaders of the group. These two saw to it that I was informed when anything unusually amusing or interesting happened in which their group was concerned. And of course things did happen.

Sibona, for we must drop the title while he is at school, turned out to be a very pleasant and well-mannered youth. His English was surprisingly good; correct use of the language came easily to him. Nor was he ever at a loss as to what was correct behaviour or deportment. In all such things he had received thorough training to which he did credit. Some of his companions were straight from the veld and knew no English, others had been to school and were at various stages in the standards: most were well behaved. They were a pleasant and healthy lot and soon took their places in the various school activities. Football was for them the great game and the only one they cared about. Sibona however was shy of it and unfortunately played no games.

In theory a young chief when he comes to college is for the time being a student and not a chief. He is on holiday from his inherited responsibilities. It is for his good that he should "mix it" with other students and get to know them. That he should rub shoulders and make friends with the sons of commoners is so obviously the right thing that I need not labour the point. But Sibona's fellow-countrymen did not see things in this light and while they paddled their own canoes very well they were also a little too watchful of him. They conceived it as their mission to shelter him from harm whereas they succeeded in sheltering him from contacts, experience, development.

Sibona took no part in organised games. He had a bicycle but he would not ride it—he longed for his own horses and heartily disdained the two-wheeled steed. Among other things he possessed a revolver (a present from a statesman), but this

was too dangerous a plaything to have in a dormitory and when its existence came to light (through the concern of one of my lads) the revolver went into the Principal's safe "for the duration." He treated this deprivation with the same good humour as he treated everything else—I never saw him ruffled.

Out of his school-day career I will tell only two stories. The first one is against me. I was at this time sleeping on a verandah within sight and hearing of a block of dormitories in which the Swangonis were housed, and one moonlit night I was awakened by someone talking loudly. I looked out and in a doorway at one end of the students' verandah I saw a young Coloured barman from a neighbouring hotel. He moved quickly along the verandah and went into Sibona's dormitory at the other end. A faint light from a candle as well as a little noise indicated that something was going on inside. The barman stayed only a minute and then was gone, but as I did not trust him or his trade I had to find out what he had been up to. I moved quickly and quietly and in another minute was looking through the dormitory window. My heart sank, for there was Sibona sitting up in bed and drinking from a black bottle. I went in quickly and saying nothing I put out my hand for the bottle, but even as I did so I knew that the concoction was harmless. It was sugar-water. One of Sibona's followers had got himself a night job in the bakehouse and had brought his chief a present of a hot loaf and a bottle of sugar-water. If the barman had left anything behind it was in the other dormitory; that was the last of his midnight visits. Some day, if we should meet, I shall have a laugh with Sibona about that bottle of sugar-water. While with us I am glad to say he never drank anything stronger.

Now let me give a last glimpse at our hero. It must have been near the end of his two-years stay with us and the students were giving a concert in aid of some forgotten fund. It was a happy-go-lucky free-and-easy affair. About half the programme was made up of four-part songs rendered by various students' choirs. Perhaps it was on this occasion that we heard the never-to-be-forgotten echo when one of the choirs sang a song which demanded an occasional chiming in of an "echo". To be realistic the conductor had placed his small "echoing choir" in the passage at the back of the hall. All went well with the first verse but for the second verse the echo was much too loud—and it was discordant. The third verse was worse, and instead of an echo with the fourth verse we got a closed door and all the sounds of a free fight, for the original and selected echo was having a fight with the volunteers.

It was on such a night that a small choir came on the stage and in the centre of the platform, where he had never been seen before, was Sibona. The students laughed and roared, and clapped and cheered. Sibona smiled and pulled at his tie and sleeves and otherwise made sure there was nothing wrong with his dress which would account for all the fuss. But the ovation was for himself—he had given offence to none and had been friendly with many and so was popular beyond what he or we imagined. He must at times look back on his student days affectionately if perhaps regretfully.

He went away from us seemingly much as he came. This was what the queen-mother and the chiefs and indunas had planned, and on these lines some of the lads who came with him had I believe been carefully instructed. Sibona's father had been sadly worsted in many dealings with European concession hunters and so the tribe had thought it necessary that Sibona should be educated and thus be able to deal with Europeans on an equal footing. But apart from this they wished the tribal life to go forward along traditional lines and Sibona was not made of the stuff that is strong enough to rebel and break the mould.

soon after he went back home news began to come through that he had "gone back" to the ancient tribal life. The chiefs and indunas were reported to be taking their daughters to the mount's home. Before long he had many wives. And so on. He had little chance and I am not the one to sit in judgment on him.

In the succeeding years people have occasionally pointed to Sibona as proving "the failure of Native education," or "the uselessness of missionary institutions" and so on. Such point to this failure, or rather our failure, but never the failure of the men-mother and chiefs who moulded Sibona as they wished him to be. And by old-world African standards, which those who use the word "failure" have so much at heart, Sibona is a success.

It was not failure. Some of the lads who came for education

with Sibona later made a clean break with the tribal life and as Christians they stand on their own feet against all the winds that blow. Albert, the lad who first welcomed Sibona to our Institution, afterwards left his trade and joined the ministry. For twenty years he ministered in out-of-way places, going wherever his Church asked him to go, never asking for a circuit in towns or cities as did many of his fellow ministers. At the age of about forty he died, probably worn out, but wherever he had stayed would always be a better place for his having been there. Another of these lads though he had no teachers' certificates yet started a school in the Transvaal and the last I heard of it this school had over two hundred scholars in attendance. Who shall say that Providence is not at work in Africa, even though the instrument which to our eyes seems the obvious one is not always the one He chooses for His purposes? T.A.

The Transkeian Territories General Council

A REVIEW OF ITS RECENT PROCEEDINGS

WE have just received the annual blue-book which embodies the *Proceedings* of the United Transkeian Territories General Council. This remarkable body of seventy-eight African councillors and twenty-six European magistrates is presided over by the Chief Magistrate of the Transkeian Territories. Through its annual meeting in April-May each year at Umata, the Council provides an index of the thoughts and aspirations of the Native people in the eastern portion of Cape Province.

The Council met for a fortnight and disposed of 184 notices for motion.

It passed various unopposed motions giving grateful thanks for the visit of the Minister of Native Affairs to the Transkeian Territories; for the visit paid by the Minister and high officials in connection with anti-typhus measures; for the inclusion of African children in the school feeding scheme; for the prompt action of Government in adopting the recommendations of the recent Mine Wages Commission for increasing the wages and improving the conditions of African mine workers; and for granting the Transkeian Council legislative powers.

HEALTH

The Council showed keen interest in matters of health and asked for the early provision of additional clinics in the rural areas, with a minimum of three trained nurses for each district, as well as an increase in the number of medical practitioners. The Council also asked the Department of Public Health to expedite the training of Natives in anti-typhus work in the Transkeian Territories. Representations were likewise made for a provision in law for the registration of births and deaths in the Transkeian Territories as a first step towards facilitating the work of the Government in its declared policy of seriously tackling health problems.

JUVENILE DELINQUENCY

The Council expressed concern at the amount of juvenile delinquency and passed the following significant resolution:

"That this Council respectfully urges the Government (1) to prohibit the employment or residence in European towns or villages in these Territories of Native youths who are unable to provide a certificate from the Magistrate of their home district to the effect that their parents have consented to such employment or residence and (2) to establish a hostel or reception depot at Umata where such youths, who have absconded from their parents' kraals, can be kept under discipline until arrangements can be made for their removal by their parents."

POST-WAR MEASURES

The Council appointed a committee to deal with post-war reconstruction measures. To this committee was referred a proposal that as a post-war reconstruction measure the Government declare the Transkeian Territories a Union Native Province or State with sovereign rights in the administration and government of its affairs and people. To the same committee was referred a motion asking the Government to formulate a scheme to provide assistance, by ways of grants and loans, to discharged African soldiers who wish to undergo vocational training or whose courses were interrupted when they enlisted.

EDUCATION

In Educational matters the Council asked that education be made compulsory for the sons of chiefs as far as Standard VI. It was argued that chiefs should be able to read official documents and approach officials without any go-between. Emphasis was laid also on the importance of Native school children being taught Afrikaans. A proposal that instruction in good morals be embodied in the present school curriculum for Native schools was rejected for the reasons that religious instruction and instruction in correct conduct and behaviour already form an important part of the primary and secondary school syllabuses and that children get more than half their education in their own home.

The Council requested the Government to inaugurate a surveyors' and engineering course for Africans at Fort Hare; or, alternatively, to arrange with those universities which provide for such courses for the admission of African students.

LIQUOR AND LEGAL AID

A motion that the Government be requested to amend the liquor laws so as to permit, subject to the Magistrate's approval, of the issue to Natives of good repute of letters of exemption from these laws did not find favour, thirty-five members voting against it and thirty-two for it.

The Council asked that ways and means be devised whereby a scheme of legal aid work for the benefit of poor and needy Natives be inaugurated in the Transkeian Territories.

POLITICAL AFFAIRS

The Council asked for considerable changes in African representation in the Senate, the House of Assembly, the Provincial Council and the Natives Representative Council. With regard to the Senate, it was recommended that two additional electoral areas be constituted by separating the Transvaal and the Free State and by granting an additional seat to the Cape Province.

It was also recommended that the franchise be extended to include all African males over the age of twenty-one, subject to

ability to read and write. Consequent upon this proposed extension of the franchise it was recommended that representation of Natives in the House of Assembly be increased from three to ten members—four in the Cape, three in the Transvaal, two in Natal and one in the Free State.

It was asked that in the Provincial Councils the representation should be increased from two to seven—three in the Cape, two in the Transvaal and one each in Natal and the Free State.

The Council also recommended that the membership of the Natives Representative Council be increased from sixteen to

sixty, of whom twelve should be nominated and forty-eight elected. The Cape and Transvaal should each have eight elected members, Natal eight and the Free State four.

It also recommended that the franchise be extended to African women with the same qualifications applying to males.

The perusal of this blue-book greatly enriches the reader's knowledge of Native Affairs. Incidentally it provides also many outstanding instances of African debating power and of the picturesque qualities of the Native mind.

New Books

The Fall of Malaya.

Singapore Sequel. Capt. Gammans, M.P., Sign-post Press, pp. 32. Price Sixpence.

Civil Defence of Malaya. Sir George Maxwell, K.B.E., C.M.G. Hutchinsons, pp. 127. 7/6.

Early in 1942, within twenty months of Dunkirk, Malaya was conquered by the Japanese, and Singapore which was supposed to be impregnable fell. In the shock caused by this all sorts of accusations were brought against the Civil Government and the European and Asiatic inhabitants of Malaya. "The great military disaster at Singapore has been accompanied by a campaign of mud-slinging which has few parallels in modern history."

The two books mentioned above are worth reading by anyone who is interested in the matter. They are written by people who know. The first will be easier for those who have no knowledge of Malaya. It devotes half its pages to questions of Reconstruction. Its description of Malaya is good. It also shows why Malaya was conquered in ten weeks—namely because we had not there the necessities for modern war—all being needed elsewhere especially North Africa and Russia. *There was not a single tank in the Malayan campaign and only a handful of modern planes.* Is any explanation needed beyond that sentence? The closing of the Mediterranean made it impossible to get arms quickly from England and the handing over of Indo-China to Japan by Vichy France gave Japan what she needed as bases for attacking Malaya.

Capt. Gammans (now M.P.) has been in the Army, in the Malayan Civil Service and on the British Embassy staff in Tokio. He knows his subject.

Sir George Maxwell who compiled "Civil Defence of Malaya" spent his working life in Malaya and occupied the highest post in the Malay States. His book gives the important facts about the country and a diary of events of the Malayan campaign, as introduction. It then describes the very elaborate preparations taken by the civil population from the beginning of the present War, the action of the various civilian bodies during the Japanese invasion, and the method of evacuation. In these Civilian bodies there were Europeans and non-Europeans who worked together in thorough harmony. The following quotations are worth consideration:—"Almost every European woman who was not prevented by the care of small children or by ill health was serving in the Medical Auxiliary Service or in war work of some kind."

All writers stress the genuine feeling of the complete equality of all communities (i.e. European and non-European) in the common work, the real comradeship and personal friendship that began in it and continued all through it.

"Every able-bodied European man and woman (except the women with small children) was doing some essential work."

"The conduct of the Asiatics, most of whom were Malays, was admirable." (This was in Kedah, the most northern state of Malaya)

(In Penang) "The wardens (mostly English-speaking Chinese)

did magnificent work in attending to the wounded and in dealing with havoc, terror, and confusion. There were about 1000 of them in the island."

(In Singapore) "The leaders of the Chinese community made a fine response. They organised within a few days a fleet of cars with loud-speakers, hand bills and posters to visit the factories and places of employment and to impress on the men the importance of their work in the defence of Singapore."

Besides the various Volunteer Forces, Air Raid Wardens, Medical Auxiliary Service, and Auxiliary Fire Service, there were Demolition and Debris Squads, Breakdown gangs, Burial Squads, Auxiliary Police Service, and a Blood Transfusion Service (3000 in Singapore alone).

As the Japanese advanced, the evacuation of one district after another was ordered by the Military. The European civilians generally resented being forced to leave the non-European communities amongst whom they had lived and worked. In Penang the Missionaries and Salvation Army workers stayed with their congregations in spite of the Military arrangement, but some European women working in the Hospital "were given no option." . . . The Resident Councillor told them it was an order which could not be disobeyed."

It was only the European women and children who were compulsorily evacuated—practically all European men had been mobilised—but men, women and children of all races were given the chance of going if they wished free of charge by train. Later on when the evacuation from Singapore itself took place and "European woman (even if her husband was in the Navy, Army or Air Force) with one child yielded priority to an Asiatic woman with two children." "There was absolutely equal and impartial treatment for all nationalities."

Sir George Maxwell, who has an exceptional knowledge of the Malays, believes that with a few exceptions "the Malays as a community were completely loyal." They like the Chinese (each community had about two and a quarter millions) only had a very few in the forces. (We had no rifles with which to arm more!) But there was never the slightest molestation or interference by them of unprotected European men, women or children. "On the contrary there are innumerable cases of every possible help being given by the Malays everywhere to small bodies of our troops or to individual soldiers who had lost their way."

The Chinese were of course loyal against the Japanese. They must have supplied the greater part of the money (about a million pounds) sent in two years to England for War funds; some lent large sums to the Government of Great Britain without interest. They took a great part in the Civilian services. They wanted to be allowed to fight. But there again we had no arms for them.

After studying carefully all the details given in Civil Defence of Malaya one feels there is complete justification for the comment on page 90 that "the British public was so embittered by the wholly unexpected fall of the 'fortress' of Singapore that it sought every possible object on which to expend and relieve its feelings, in complete ignorance of the facts, it abused indiscriminately."

ately the Civil Servants, the planters, the European women, the Malays and the entire civilian community for what was from beginning to end a military disaster due to lack of military preparedness and adequate military forces. . . . The British public on every reason to be ashamed of what it thought and said, but the Malayan public had every right to be proud of what it did."

C. J. FERGUSON DAVIE, BP.

Russia's Challenge to South Africa, by Wilfred Parker, Bishop of Pretoria. (South African Friends of the Soviet Union, 98—104 Shakespeare House, Commissioner Street, Johannesburg. Price 6d.).

Recently the Bishop of Pretoria delivered a paper to the Transvaal Clerical Association on "Russia's Challenge to South Africa." The paper has been published by the South African Friends of the Soviet Union. In brief compass Bishop Parker catches some of the main features of Russian life today. In its patriotism, its equality of opportunity, its social welfare and its morality Russia presents our country with a definite challenge. The paper is a singularly honest and thought-provoking one which we commend to our readers. The Bishop's summing up around in the closing words of the booklet, "I daresay that if we were suddenly transported to live in Russia we should find conditions infinitely uncomfortable, and in some ways definitely disappointing, but we cannot help feeling that they have conquered, in any rate, some of the evils which afflict us here so deeply, and that the Challenge of the Soviet to South Africa is a very strong one indeed."

Christian France Today, by Jessie Forsyth Andrews. S.C.M. Press. 24 pp. Price 9d.

Voices, authentic voices, have come from out of France's four years of silence. Sympathetic imagination is necessary to grasp the significance of what they say. This achieved, their story is deeply moving.

In the early years of the century France turned her back upon religion whose demands cut clean across her materialistic motives. The Roman Catholic Church reached its lowest level. The Protestant minority was split into fragments. Then the unhappy years between the wars brought to Catholicism a reawakening which in one of its manifestations took a decidedly humanistic direction and in the other a deeply mystical form. During the same period Protestantism declined in numbers but increased in strength, ultimately achieving organic unity. Then came Munich, then the War, and then the stupefaction which followed the shameful Armistice.

The first call came from some of the Roman Catholic bishops not from all of them, for some of the highest were collaborationists. The lesser clergy and the laity, nevertheless, were uncompromising in a particularly vigorous form of passive resistance. Some of their utterances were aflame with fearless courage, and elicited the ungrudging admiration of the Protestant leaders. The Protestants as a whole were slower in starting. History of persecution had taught them to submit to suffering and even to expect it. It was Karl Barth in Switzerland who rebuked a humility which threatened to become apathy. The French Protestants swung into action. Their active resistance reached a level of unyielding determination remarkable in a community which numbers only half a million out of forty million French people.

The story of it is finely told in this little book, so timely in its theme, so admirable in its restraint. Facts simply told here need no superlatives, for they shine in their own light. One or two stories of incredible personal heroism crystallize the spirit of the movement. Its leaders are such as Andre Philip, product of the Student Christian Movement, Protestant, Socialist and

University professor, leader of the Underground Movement until he escaped to London, and now minister in the Committee of National Liberation. He says of the future: "The Fourth Republic of tomorrow will be a new democracy in which Christianity will have a vital share. . . . I believe that the France of tomorrow will be a France of spirituality."

E.W.G.

Rhodes-Livingstone Institute. Director's Report, 1941-2-3.

Max Gluckman, B.A., D.Phil. Rhodes-Livingstone Institute, Livingstone, N. Rhodesia.

The aims which the Institute seeks to fulfil are expressed as follows: (a) The systematic analysis of urgent social problems; (b) The development of a reference library; (c) The stimulation of general public interest in social problems in British Central Africa and in sociological research; and (d) The development of the Rhodes-Livingstone Museum. This comprehensive report indicates the progress which has been made toward achieving these aims. The work of the late Mr. Godfrey Wilson and his wife (Dr. Monica Hunter) in their research into the industrialised African in Broken Hill is referred to appreciatively, as is the work in general of Mr. Wilson as the Institute's first Director. Important research into "The Economy of the Central Barotse Plain" has been initiated, and a number of memoranda on the Lozi, the Makishi, and other tribes has been issued. An extensive programme of publications for 1944 has been undertaken. This includes a journal whose aim is to deal simply and accurately with the social, ecological, technological and medical problems of the area of Zambesia. There has been considerable expansion of the educational work of the Institute. The Report contains interesting sections dealing with the library and the museum. The Institute has so far depended for its funds upon donors and upon grants from Governments and mines. It is to be noted with gratification that substantial grants for four years from the Colonial Development Fund will now make possible substantial additions to the staff with corresponding development in the work of the Institute, which is to be congratulated on its achievement during the six years of its existence.

E.W.G.

Deliverance and Discipline, Bible Study Notes on the Book of Exodus, by Rev. Mungo Carrick, B.D. (S.C.A. of South Africa, Stellenbosch.)

The author, who is Theological Tutor at Iona House, Fort Hare, has prepared this book primarily for use in the Bantu Section of the Student Christian Association of South Africa. The aims kept in view have been: (I) to expound the truths of the Book of Exodus in such a way that their application to Bantu life and problems to-day will be more readily grasped; (II) to provide devotional comments; (III) by providing further Scripture references and questions for study to encourage the reader to search the Scriptures.

A careful following of the guidance given will enrich the reader.

How to make the Bible interesting to Children, by John G. Birch (S.A. National Sunday School Association, Port Elizabeth 4d.)

The well-known Secretary of the South African National Sunday School Association uses his wide experience to tell Sunday School Teachers of methods for making the Bible a book that young people will love.

The Bantu Book of English Verse, Edited by S. Eden Greville (Juta and Co. 1/8).

This book is intended as an introduction to the study of Eng-

lish poetry in the lower forms of Bantu High Schools and Normal Schools. It contains a number of the best-known English poems—"John Gilpin," "The Ancient Mariner," "The Village Blacksmith," "The Inchcape Rock" and others. Prefacing the poems are commendable notes.

OTHER BOOKS RECEIVED

The Ship Book 1844—1944 by J. Reason. An account of the various "John Williams" ships of the London Missionary Society. Told for young people, with games, models, etc. (Livingstone Press: 3/6d.).

God's Cargo: A Play of Missionary Endeavour by F. H. Wiseman. Written to celebrate the Triple Jubilee of the formation of the London Missionary Society (Livingstone Press: 8d.).

The Younger Churches by Dr. A. M. Chirgwin. Triple Jubilee Papers of the L.M.S. (Livingstone Press: 4d.).

Our Readers' Views

GLIMPSSES OF ISLAM

To the Editor, *The South African Outlook*.

Sir,—The mistakes made by your contributor X. in connection with the Arabic names, words, and phrases in his article *Glimpses of Islam* in your June issue might well have been ignored in such a context. Your correspondent Mr. T. Percival Bevan has, however, in his letter in your August number seen fit to put a spotlight on some of X.'s peccadilloes, to offer would-be correct versions of two phrases in which X. has gone astray (though he leaves X.'s other errors unnoticed), and to add some remarks in alleged elucidation of how X. has sinned. But in doing all this Mr. Bevan has, firstly, left some of X.'s faults unamended; secondly, perpetrated fresh mistakes of his own; and generally, displayed ignorance about a number of quite elementary points in Arabic. I do not propose to draw upon your space, your readers' patience, or my own time, by showing in detail where and how Mr. Bevan has been at fault. He, if he wishes to drink a little deeper of the Pierian spring, can find out by comparing what he has written with what an Arabic grammar-book has to tell, particularly concerning the article, and with reference to cases. But after a dose of Arabic first *a la* X. and now *a la* Mr. Bevan, those of your readers who are ignorant of the language should be told that, in so far as it is possible to do any justice to Arabic pronunciation and orthography by using only ordinary Latin characters, reasonably correct versions of the two phrases at issue are, respectively, *bismi llahi rrahmani rrahimi* and *assalamu alaikum warrahmatu llahi*; and that the latter phrase should be translated in the sense of *Upon you be peace, and the mercy of God*—and not, as Mr. Bevan's rather confused language seems to imply, *Upon you be the peace (of God) and the mercy of God*.

I am, etc.

G. P. LESTRADE.

Lovedale and Fort Hare News

Sympathy is expressed with Miss B. D. Tooke of Fort Hare in the death of her father Mr. J. G. Tooke. Mr. Tooke was a former member of the Lovedale staff.

The Joint Executive of the Eastern Province Branches of the Bantu Trained Nurses Association met in Lovedale on the 5th August.

A regional conference under the auspices of the Race Relations Institute met at Fort Hare on the 5th, 6th and 7th August. Dr. Kerr presided.

Much sympathy is felt with Mrs. Bokwe and other members of the family in the passing of Mr. Barbour Bokwe on the 4 August.

Mr. C. te Water, Trustee of the Lord Nuffield Fund for Orthopaedic Services in South Africa, visited Lovedale on the 16th August and spent some hours at the hospital discussing the new Orthopaedic Block which is to be erected in Lovedale. The film has been prepared of orthopaedic work being performed in the Union and a feature of the film is some of the work being done at the Victoria Hospital.

Mr. R. K. Senyama recently resigned his post as Assistant Librarian. For sixteen years Mr. Senyama gave faithful service. His place has been taken by Mr. S. Penu, a teacher formerly trained at Lovedale.

Owing to the effects of overstrain Mr. T. Atkinson has been compelled to take a month's rest, but is making a good recovery.

A student of the High School, Monde Jingqi, passed away in the Victoria Hospital on 17th August. His funeral on the following day was largely attended. The service was conducted by Revs. Dr. R. H. W. Shepherd and R. L. Kilgour.

Recent visitors to Lovedale have included Senator W. T. Welsh; Mr. Richards, Cape Town; Miss Barbour, Departmental Inspector; Miss Marie Ney; Miss Grey, Aburi, Gold Coast; Mr. S. Smithies, Education Adviser, Nigeria; Mr. I. Oldjohn; Mr. Q. Whyte; Mrs. John Browne; Miss Phyllis Weir; Mr. Hobson; Mr. C. te Water; and Mr. G. T. Pike, Blantyre.

HYMN

TO ME TO LIVE IS CHRIST

Great Saviour of our fallen race,
I yield my life to Thee
Who bore my sins upon the Cross,
And gave Thy life for me.

I offer my adoring praise
For Thy dear love to me,
For all Thou suffered in my room
Upon the shameful Tree.

Lord make me worthy to be Thine
To grow in grace like Thee,
To live the sacrificial life
Like Thine in Galilee.

Lord, make me strong as Thou was't strong
The Father's will to do,
To labour for Thy kingdom great,
And win dominions too.

My life is full of joy, O Christ,
The joy to live for Thee,
But oh, the joy that is to come
When I shall dwell with Thee!

Edinburgh.

David A. McDonald.